The
Missionary Intelligencer.

VOLUME XXXI. AUGUST, 1918. NUMBER 8.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

A NEW ORIENT.

"ROBERT MORRISON landed in South China a century ago and preached the gospel in danger of his life, beaten by his own servants, publicly insulted, laboring for seventeen years to translate the Scriptures. After seven years, in secret and in danger, he baptized his first convert. The Chinese in those days stretched across the river a chain cable, forbidding access to all foreigners, like the great wall of exclusion which shut out the hated 'foreign devil' and his new ideas and religion. Here in the city where Morrison seemed to labor so long in vain, we have seen gathered what was said to be the most influential audience of non-Christians evet assembled in an evangelistic meeting in the city. Here with open mind and earnest purpose they listened to a presentation of the gospel, and here several hundred non-Christian men have publicly taken their stand and entered the Christian life. A new day is dawning, a new Orient is being born, and the call comes to the West for us to enter our great heritage of opportunity for service and the regeneration of the Orient."—G. Sherwood Eddy.

Financial Exhibit.

The following is the financial report for the first nine months of the current missionary year:

	1917	1918	Gain
Contributions from Churches	$3,255	$3,174	*$81
Contributions from Sunday Schools	2,569	2,579	10
Contributions from C. E. Societies	1,126	1,334	208
Contributions from Individuals	858	603	*255
Amounts	$273,629.11	$274,835.01	$1,205.90

Comparing the receipts from different sources shows the following:

	1917	1918	Gain
Churches—General Fund	$98,123.47	$111,068.07	$12,944.60
Special Fund	325.00	560.75	235.75
†Field Reports	409.50	.....	*409.50
Sunday Schools—General Fund	58,658.65	67,972.88	9,314.23
Special Fund	190.22	.....	*190.22
C. E. Societies—General Fund	8,178.19	11,476.40	3,298.21
Individuals and Million-Dollar-Campaign F'd	Gen'l Fund. 30,981.19	22,458.63	*8,522.56
	Spec. Fund. 22,849.88	8,632.10	*14,217.78
Bequests—General Fund	1,985.03	829.00	*1,156.03
Special Fund	5,000.00	.....	*5,000.00
Miscellaneous—General Fund	4,441.08	13,037.18	8,596.10
†Field Reports	161.90	.....	*161.90
Annuities	42,325.00	38,800.00	*3,525.00

*Loss. †Money raised and expended on the foreign field.

Gain in General Fund receipts, $24,474.55; loss in Special Fund receipts, $19,172.25; †loss in Field reports, $571.40; loss in Annuities, $3,525.00.

A cablegram just comes from the Congo stating that Mr. and Mrs. Herbert Smith and Mr. E. A. Johnston sailed for Cape Town, South Africa, on July 9th, from which point they expect to get passage home across the Atlantic. All the friends will be in prayer that they may find safe voyage across the troubled Atlantic.

An American missionary in a town in Central China was a guest at a feast, the meat for which had been cooked over a fire made by chopping up and setting fire to the temple idols.

The boys in a West African mission school who deprived themselves of meat and sugar in order to raise money to spread the Gospel, report "Our self-denial week has been one of our good ones."

There must be no "quitters" among the churches in their support of Foreign Missions this year. The missionaries are being sorely but uncomplainingly tried as never before in the history of the work.

A very conservative estimate puts the amount spent by Jews for reconstruction in Palestine at not less than $500,000,000. Now they are planning to return in larger numbers to establish a Jewish state.

One of the best reports on Children's Day comes from the Woodward Avenue Church, Detroit. The Sunday school sent in $375.00 and this assures a Living-link for this rather new congregation. Lloyd H. Miller is the pastor.

China and Japan have signed a treaty for a joint military operation in Siberia. This step probably never would have been taken but for the missionary influence in both countries. When they join hands for the Christian conquest of the world, then will the Kingdom of Darkness be shaken to its very center.

Two New Missionaries for Africa.

MISS WILHELMA SMITH,
of Illinois, missionary under the Foreign Society and the Christian Women's Board of Missions for the Congo, Africa. Soon to sail. Graduate of University of Illinois and College of Missions.

MISS RUTH MUSGROVE,
of Texas, also appointee of the two Societies for the Congo. Soon to sail. Graduate of University of Illinois and College of Missions.

In accounting for the spread of Christianity in the early Christian centuries, Gibbon says it was considered the first duty of every convert to pass on the good news to his family and friends. In the third century Origen said that it was the distinguishing characteristic of the Christian to regard himself a missionary.

A writer in the *Assembly Herald* suggests that Missions should be on the gold basis; they have been on the nickel basis far too long already. If Missions were on the gold basis, the enterprise would have a magnitude and a moral grandeur that would astonish the world and delight the heart of the author of the enterprise.

John B. Garst, of Colorado, in sending in support of a native evangelist, writes: "I want to send $50.00 a year as long as this awful war lasts—and when it is over the money will be needed more than ever." This is the spirit of a great host of givers who are supporting the work. The war appeals are only deepening the interest and enlarging the giving of the friends.

The fame of the pageant given for the first time at the Kansas City convention, "The Spirit of the Master," has evidently gone abroad. Rev. R. Burges, general secretary of the India Sunday School Union, writes that he is very much interested in this pageant and suggests that the idea could be splendidly adapted to missionary incidents and work right there in the field.

We are asked to publish a little note concerning the Missionary Rest Home at Mimico Beach, Ontario. This is a home of rest exclusively for missionaries home on furlough. It is beautifully situated on the shore of Lake Ontario, seven minutes by trolley from Toronto. For further information, missionaries should address the superintendent, Rev. A. W. Roffe, Missionary Rest Home, Mimico P. O., Ontario, Canada.

The plans for the Every-Member Canvass campaign to be held in all the churches this fall include the sending of a strong team of national and state workers and other speakers across the country in set-up meetings similar to those of the Emergency Drive. The strength of such a plan has been proved in the previous campaign and we believe that the speaking team can be made even more efficient in the present plan for this simultaneous campaign in the fall.

Giving to missions should not be allowed to get on a basis of doing a thing because others do it, keeping up with the procession, or personal friendship for this or that

DAN W. HAGIN,

son of Mr. and Mrs. F. E. Hagin. He was three years old when he was taken to Japan. He is twenty now, and 6 feet 7½ inches without shoes, the tallest man in the U. S. Navy, a member of Co. E, Hospital School, Great Lakes.

individual. Giving to missions should be put on the higher plane of doing the work because of knowledge that there is a great, God-given work to do and the missionary organization and its missionaries know when and how to do it.

The readers will be interested in the article by Kirby Page in another part of the magazine. Mr. Page is a student volunteer of the Christian Church and has been serving as private secretary for George Sherwood Eddy during his remarkable recent journey through China in an evangelistic campaign. Mr. Page has had a wonderful experience and knows how to write about it.

He is returning for university work and after completing his education expects to go out to the field as a missionary.

We will need to keep the home fires burning during the month of August. While September is the largest month for receipts, August is usually the poorest month during the year. Pastors should be careful to send in promptly their remittances from churches which use the weekly giving plan. If there are any unsent March offerings lying loose in church treasuries, they should by all means be forwarded. Let us try and round out the corners during August so that we will be sure of a great month during September.

In one of the striking addresses before the Ohio Missionary Convention, Professor Harry F. Ward, of Union Theological Seminary, made the point that Protestant churches were in danger of becoming private religious corporations, operated exclusively for the benefit of their members; mere spiritual culture societies. He added that this tendency had gone so far that, but for the Foreign Missionary Movement, with its world-wide vision, the church would have become absolutely self-centered and would have succumbed to fatty degeneration of the heart.

B. E. Watson, who with Mrs. Watson, are under appointment for Japan and will sail this summer, has just won the Eastern Interstate League oratorical contest on prohibition. Mr. Watson has done the work on his oration in the midst of very heavy work at the College of Missions and is to be congratulated on the fine showing he has made. There were contestants from colleges in various states.

We feel sure that Brother Watson will be a strong factor in the growing prohibition sentiment which is being created by the missionaries in Japan.

The boys and girls in the First Church Sunday School, Norfolk, Virginia, entered into the study of "Then and Now in Africa" with delightful spirit and interest. Under the leadership of their department superintendent, Mrs. Fannie Longmire, they explored African forests with Moffat, Livingstone, Mackay, and the others, built the first Mission steamer with Grenfell, and pioneered with our own first missionaries to the Congo. Little notebooks shaped in the outline of the Dark Continent were kept by both boys and girls, and they all pronounced it the most interesting of all the mission study courses they have had.

According to the *Record of Christian Work* the peanut industry was introduced into the Province of Shantung, China, by a Presbyterian missionary, who is still living. The industry has grown to such an extent that the peasants of a single district export for the world trade fifty thousand tons of peanuts annually. It was a missionary of the American Board that introduced the potato into the same province. Now it is a staple article of diet there. The weaving of braid for straw hats, which employs thousands of peasants of Shantung, manufacturing for the export trade, was also introduced by missionaries.

We find the following in the Missionary Review of the World: A woman started a

missionary magazine club recently, the purpose of which was not the circulation of missionary magazines, but the circulation of magazines among missionaries. Membership in the club was conditioned on the sending of a magazine to a missionary. Members could have the magazine sent directly from the publishers, or they could send their own copies as soon as they had read them. In this way the club manager secured at least one magazine for every missionary family in the force of her denomination. The National Geographic was placed in the reading room of a mission school, and the Youth's Companion and Everyland went to families of missionary children, who welcomed them eagerly.

Missionary service flags are being installed in many of the churches. Word came recently that the church at Canton, Missouri, under the direction of George L. Peters, had recently held the service flag exercise. The flag bore nineteen white stars, representing the missionaries from the churches of that district who have gone to the world-wide mission fields. The unfurling of the flag followed the unfurling of "Old Glory" and a district service flag for the army containing over eight hundred stars, representing the boys who had gone with the colors.

Brother Peters suggests that it would be well to have state missionary service flags, as well as district flags, for after the war we must make a greater call than ever before for missionaries. We feel this is a wise suggestion.

The inability of the Society to get shipping for the Congo is most distressing. A telegram has recently been sent to all the missionaries of the Congo valley, through the Belgian representative at Washington, urging them to raise all possible of corn, rice, beans, and other food stuffs in order to supplement the small supplies available from outside sources.

In our field in Central Congo, the climate is so tropical that it is difficult to raise any of these food stuffs mentioned except corn. The natives are raising considerable Indian corn although it does not grow large and is of rather an inferior quality. However, our missionaries are suppplementing their food stuffs in a courageous way with banana and sweet potato flour and with palmnut oil and other native food stuffs. They are not making any complaints but we know they are having a difficult time because of the fact that it is almost impossible to obtain food stuffs shipped in from the outside.

C. A. FINCH,

Pastor at Fayetteville, Arkansas. This church is raising $700.00 for the hospital at Batang, Tibet.

The following fine letter concerning the Children's Day offering at Pricetown, Ohio, is one of the best yet received. Until last year this country school had not given over $25 on any Children's Day: "The Pricetown Church of Christ held their annual Children's Day services on Sunday eve, June 30. Seventy children, directed by Claude C. Gossett, rendered a beautiful program to a large and appreciative audience. For unavoidable reasons our services were postponed, and Bro. A. D. McMurray, our pastor, was unable to be with us. But we are all justly proud of our splendid missionary offering, the amount being $141.61.

"Our apportionment was $100. We went over the top without any great effort, with a nice little balance on the other side. Pricetown is fast becoming a missionary church, steadily mounting the ladder round by round. Last year's offering was $83.50.

"Children's Day at Pricetown in 1918 will long be remembered and we hope that next year we may make as great a gain in the offering as we have in the past. C. G. G. H."

You will be interested in reading the article in this issue concerning the new Women's Christian College in Japan. The school was opened under fine auspices with a great many Japanese who are leaders in the nation. This school will be a great factor in the education of women in Japan.

We are glad that our own missionaries and the Foreign Society have a share in this promising work. This is a union institution participated in by five different communions. It is the fifth union school in which the missionaries of the Foreign Society are engaged. The others are the University at Nanking, China; the Union Bible Women's Training School, Nanking, China; the Union Boys' High School, Wuhu, China; and the Union

Bible Seminary, Manila, P. I. More and more the higher educational work on the fields will have to be done in co-operation between the different Boards. Higher education is too expensive to be carried on otherwise and work of this kind cannot be done in the best way by a single religious body.

The countries where our missionaries are working are themselves coming to the front in educational matters and missionary educational work must be a model in the midst of their own undertakings. In order to do this the different societies must combine in their work.

The new plans for a nation-wide, simultaneous Every-Member Canvass in our churches, during the fall, stirs one with enthusiasm. It is planned under the direction of the Men and Millions Movement and should be just as successful as was the recent Emergency Drive which has yielded so much for the war needs. What the missionary societies, colleges, and all of our organized work need more than anything else just now

MR. FAY E. LIVENGOOD

MRS. F. E. LIVENGOOD

Mr. and Mrs. Fay E. Livengood who will go to India. Mr. Livengood is a graduate of University of Kansas and of Yale.

MR. AND MRS. HERBERT SWANSON,

who sail in July for the Philippine Islands. They are Drake people and he has his M. A. from Chicago University. They will be located at Vigan.

MISS MARGARET DIETER

is sufficient funds to keep up the regular expenses.

The Every-Member Canvass will not only make this possible but will also tone up the local congregations in their own war-time expenses. A great canvass like this, participated in by our whole brotherhood would do more to lift the spiritual tide in our churches than most anything that could happen. We believe that the Every-Member Canvass, properly planned and carefully put through, does more to solve the financial problems of the local congregation and the missionary causes than anything else.

Let us put a real wartime spirit into this great campaign. We must go out with the same confidence and zest that has been put into the Y. M. C. A. and Red Cross campaigns. The needs of the hour demand it. The opportunities are beyond description. Doors are open on every hand. The church is being called upon to make good in these war days. The Every-Member Canvass will help as scarcely anything else in reaching these ideals.

The visit of Old Man Grump to hundreds of Sunday-schools on this Children's Day was a real eye-opener in many instances. Grumbling and denying and evading, he was actually beginning to influence many of the church folks in his insidious harangue against world-wide missions, when, all of a sudden, he was brought up sharply against a few facts that made him right-about-face. Old Man Grump cannot live happily and contentedly in any church where the boys and girls are wide awake to the bigness and completeness of God's plan for the salvation of the world. Whenever he can be made to honestly face the issue he is a converted man —or woman, for we must admit there are a few Old Lady Grumps, as well!

Old Man Grump may come back to some of the churches on next Children's Day, but he will be a sadder and wiser man. This year he gave five dollars; but if he really gets into his head the value of Children's Day to the life of the church between now and the first Sunday in June, 1919, there is no telling what his offering will be.

HIGH PRAISE FOR THE CHILDREN'S DAY PROGRAM.

"We wish to say, in our estimation the high-class Children's Day program helped us as much as anything in securing the offering. It made the best and most effective impression on the audience of any program that I have had to do with in the past eighteen years in Bible-school work. We wish to thank the Foreign Society for such a fine, instructive program."—D. T. Short, Superintendent, Woodlawn Avenue Sunday School, Portland, Oregon.

"Children's Day was a great success with us. Exercise pulled off Sunday night with enthusiasm and 'pep' to a crowded house. We are told that the program was the best ever given here. Old Man Grump was 'right there with the goods!' Offering largest in the history of the school. Please send gold seal."—J. J. Coulter, Austin, Texas.

"We have gone over the top in our Children's Day offering. Enclosed draft for

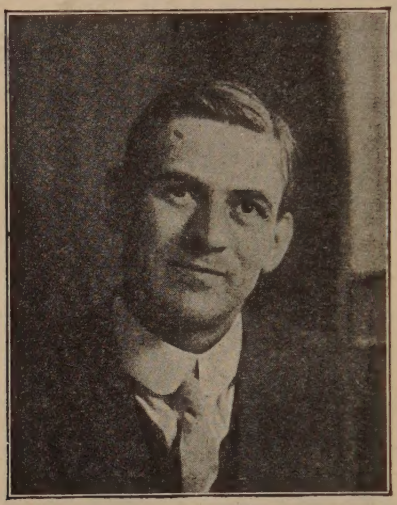
---

A Congo woman ballet dancer.

$35.06, which is our greatest offering and entitles us to a gold seal for our flag."—Howard A. Kauffman, Pastor, Kempton, Indiana.

A NEW FIELD SECRETARY FOR THE PACIFIC COAST.

Dr. Royal J. Dye, who served in the early days of the Congo Mission so effectively, and who has since his return from Africa been working in such a profitable way with the Men and Millions Movement



and in other special campaigns, has been designated by the Foreign Society as its field secretary for the Pacific Coast. Dr. and Mrs. Dye will be located near Los Angeles, and he will work throughout the churches of the whole coast region. Mrs. Dye will also serve what time she can as educational missionary director for the coast and will closely affiliate her work with his.

Few missionaries who have ever returned from the field, have been more efficient than Dr. Dye in creating missionary sentiment and stirring up interest for the missionary cause. His voice has been heard all over our land and his name has become a household term among our people. His burning messages have started missionary fires in thousands of churches, and we feel sure that his ministry on the coast will be most helpful and inspiring.

Mrs. Dye is a strong missionary speaker and she has been exceptionally successful in introducing a unique missionary educational campaign in the church at Pomona and other churches in Southern California. She has also been an active leader in the life recruit campaign for her State. She will be welcomed in the churches and conventions, and we believe that her plan for organizing the members of the churches in mission study will spread farther than the coast. Already other religious bodies have asked for the plan and are introducing it in their churches.

THE HEALER.

So stood of old the holy Christ
  Amidst the suffering throng,
With whom the slightest touch sufficed
  To make the weakest strong.

That healing gift he lends to them
  Who use it in his name;
The power that filled his garment's hem
  Is evermore the same.

So shalt thou be with power endued
  From him who went about
The Syrian hillsides doing good
  And casting demons out.

The Good Physician liveth yet,
  Thy friend and guide to be;
The Healer by Gennesaret
  Shall walk the rounds with thee.

—*J. G. Whittier.*

"Doluka," of the Congo, on her way to the garden

AN ANNUITY STORY.

Fifteen years ago a good brother and his wife became interested in the Annuity Plan of the Foreign Society, taking a $500 bond, with annuity payable to them semi-annually, as long they lived. Their check reached them promptly each six months, and they were pleased with the thought of a fine investment, and at the same time having their money in the Lord's work. As time passed on they took out other bonds, as their savings accumulated.

Eight years ago this good man went to his reward. His widow is receiving her checks regularly, the income more than supplying her every need. Last month, from her savings, she sent her twenty-first annuity gift. This is an ideal plan for aged people, relieving them of all financial care and responsibility.

SPEAKING POINTS FOR ARMENIAN RELIEF

1. The American Committee for Armenian and Syrian Relief is attempting to provide the necessities of life for two and a half million starving people in the eastern war zone; 400,000 of those in need are orphan children.

2. The committee makes no distinction in race or creed. Through them the American people have sent over ten million dollars for Armenian, Syrian, and Greek sufferers. These needy people are divided into the following groups: those who have succeeded in escaping from Turkey into the Russian Caucasus; those who have sought refuge in Persia; those who have escaped behind the British lines in Mesopotamia and Southern Palestine, and another group who still are compelled to remain within the Turkish Empire, for it is as difficult for a Turkish subject of pro-ally sympathy to leave the Turkish Empire as it is for a Belgian to escape into France.

3. The work of distribution is carried on by American missionaries, physicians and teachers who have remained on the field, braving the dangers of war and pestilence to give aid to these suffering peoples.

4. Five dollars supports a refugee for one month. Sixty dollars furnishes the necessities of life for one year. In different sections of the field prices of food and material for industrial work differ but this amount is the average estimated at a conference of returned missionaries, teachers and physicians, last Autumn.

5. One hundred cents of every dollar given to the American Committee for Armenian and Syrian Relief goes to the field. All expenses of the committee, even the cost of cabling the money, are met privately.

Children's Day in the Mission Fields.

This little Sunday school at Union, Cuba, sent $3.30 as a Children's Day Offering last year.

EDITORIAL.

Our Financial Situation.

There are many things to encourage us as we study the financial outlook of the Foreign Society just now. You will notice by the statement on the first page of the magazine that we are $24,474.55 ahead of this time last year in our general fund receipts. While there are losses in specials and from other sources, the general fund is that which has to do with current expenses and which decides whether we shall have a deficit for the year. It is these receipts on which we must depend for the regular support of the work. Therefore we are greatly encouraged at the good increase.

The churches have gained nearly $13,000 so far during the year, the Sunday schools over $9,000, and the Endeavor Societies over $3,000. From these sources come the substantial regular income of the Society. This showing gives the friends of the work much courage in these war times. However, it is necessary that we have a large gain this year to offset the large increased expenditures caused by the war situation on the fields. The Emergency Drive is helping to look after that question splendidly. However, we are hoping that there will be sufficient increase in the regular offerings to wipe out the debt at the close of the year. It would be a great inspiration and encouragement if we could, during this war year, eliminate the deficit of the Society and start off on the new year with a clean slate. This is no time to be struggling with a debt. There will be enough emergencies to face and enough burdens to bear without such a handicap. We believe that if the churches, Sunday schools, Endeavor Societies, and individuals will rally according to the spirit of these times, during August and September, that the Society will make a gain of at least $50,000 for the year. This would be a fine record. This should be entirely aside from the Emergency Drive, which we hope to be a large amount. That fund will be used in the special war needs which have been thrust upon us. The Society asks for $750,000 this year. Let us try every way to reach this point and make possible the cheering of the missionaries at all the fronts.

Conference With the Missionaries at Indianapolis

The recent conference at the College of Missions, with the new and old missionaries of the Christian Woman's Board of Missions and the Foreign Society, was one of the most successful and helpful ever held. For some years it has been the plan to hold one of these meetings early in the summer before the missionaries sail for their fields.

Those in attendance from the missionary force were missionaries home on furlough and new missionaries under appointment ready for sailing. The conference lasted four days and was very fruitful and inspiring in every way. There were forty-three missionaries present besides the secretaries and officers of the two Boards and a number of visitors. Of the

missionaries, fifteen were returning missionaries of the Foreign Society, twelve returning missionaries of the Christian Woman's Board of Missionaries, eight new missionaries of the Foreign Society, six new missionaries of the Christian Woman's Board of Missions, and two other young ladies who will soon sail for Africa, who are joint missionaries under the two Boards.

Two of the opening addresses of the conference were given by President McKenzie, of Hartford Theological Seminary. He brought strong, beautiful messages, full of help and inspiration for the missionaries who are soon to go back to their chosen fields. Most of the sessions were given over to short addresses by the missionaries and secretaries, on topics which have to do with the work of the missionaries on the field, their relation to the home constituency, and the Home Board. Much time was spent in discussion, and the afternoons were left free for social intercourse and recreation.

It is inspiring to see in conference a group of fine workers like these, who represent the Disciples of Christ in the far countries of the world. Nearly all of the mission fields were represented, including India, Tibet, China, Japan, Philippines, Africa, South America, and Mexico. It is inspiring to note the eagerness with which the older missionaries spoke of their desire to get back to the fields. These workers are restless during their furloughs and are as keen as the newly appointed workers to get out to the firing line again.

A very profitable session was spent on "The Mission Fields After the War," with addresses by workers from each of the great fields. Another session was spent on the discussion of the topic relating to the problems of the native church, such as self-support, self-propagation, and self-government. Still another session was profitably spent in discussing the relationship of the missionaries to the home Board and the home constituency. On the closing day, which was Sunday, the union communion service, together with a dedicatory service, was held at the Downey Avenue Church.

All felt that the Conference was most fruitful and the workers will go to the field feeling closer to each other and to the constituency which they leave behind.

The United Missionary Magazine.

As many know, it has been decided to merge all of the missionary magazines of our brotherhood into one large magazine which will stand for all the causes and represent the organized work of our brotherhood in a united way. Plans are being projected for the launching of this magazine soon. However, it does not seem now that the publication can be issued before the first of the year and possibly it will be later. The officers of the Foreign Society have been reluctant to discontinue the MISSIONARY INTELLIGENCER, which has won so large a place in our fellowship. However, it seems best to have a magazine which will represent all the work. We believe that the subscription list of such a journal can be increased greatly and that it will undoubtedly help to unify our work and have a fine educational influence among our people.

The new united magazine will, we believe, be the best of the kind in the world. Something of which the Dis-

ciples will be proud, and something which will stand for the unity of our organized work as our people have stood for the unity of the church throughout the world. We feel that with the plans for the unification of the missionary societies, the great campaigns of the Men and Millions Movement and all of the modern movements toward unity, the time is ripe for such a magazine. We will make announcement a little later concerning the time of issue. In the meantime the MISSIONARY INTELLIGENCER and other magazines will be continued as before. We hope to make the remaining issues of the magazine of a high order.

CHECK UP NOW.

Check up your Children's Day Offering.
Check up your Living-Link Offering.
Check up your Church Offering.
Check up your Christian Endeavor Offering.
Check up your Emergency Drive Offering.
SEND IN THE CHECKS. WE NEED THEM NOW.

The Furloughed Missionary.

Ah! the homeland fields are bonny, and the woodlands lush and green,
With the white birch and the fir-tree and the elm—they call their queen.
I love them all and know not which the one I love the best,
For I'm at home on furlough and there's home within my breast!

I've longed to see the straight pine on the snowy mountain tops;
I've longed to see the canyon, with its red and golden rocks;
And what I've wanted most of all was to see my mother's face,
And to sit with her at table in my old accustomed place.

And when I go to God's house and sit among the rest,
And sing, "My Country, 'Tis of Thee," the tides surge in my breast.
For there's not a flag beneath the skies so glorious as our own;
There's not a country in the world like this, my dear, sweet home.

Yes, the Chinese streets are dirty, and the Chinese people queer;
But after all, they're just like us, and the Master holds them dear.
You ask if I am going back to face the guns again?
Like soldiers home on furlough, my only thought is *when!*

I'm going back to the trenches to get another shot;
I fight beside my Captain—if I fall it matters not.
Oh, I'm going back to China, and o'er the seas I'll fare,
My home is in the homeland, but my heart's out there.

—*Mary Eliot Fitch Tooker in Woman's Work.*

CONTRIBUTED ARTICLES.

With Sherwood Eddy in China.

KIRBY PAGE.*

Sleeping in a Monastery.

Last night I slept out in the open in a Buddhist monastery some fifteen miles outside of the city. The temple grounds are in the midst of one of the rare groves to be found on the hillsides of North China, and altogether the place is one of the most restful that I have ever visited. As we were lying there looking up at the stars, the only sound that could be heard was the chant of the priests and the clang of the gongs of the evening service in the nearby temple. Strange as it may seem, half of the monastery buildings are still being used by the Buddhists and the other half have been leased for fifty years to the Young Men's Christian Association as the site of the North China Student Conference, and this center is rapidly becoming a Northfield or Lake Geneva. Within the temple, near the great idol of the Sleeping Buddha, I saw a shrine erected to "An Unknown God." Already out from this student conference have gone influences which have enabled scores of prominent students, future leaders in this great country, to find and serve the hitherto unknown God. The sleeping idol is typical of that which is to be found in Buddhism; while the virile, wide-awake young Christians at the student conference are living epistles, showing in every line the dynamic power of the Christ.

Arising early the next morning we trudged across the hills to the great Tsing Hua, American Indemnity College, founded with the funds returned to the Chinese Government by the United States after the Boxer trouble in 1900. Here are being trained the five hundred young students picked from the whole of China, who are to be sent, at Government expense, to the various colleges and universities in America. It would be difficult to find a college in the whole world whose students are destined to play a larger part in the nation's life than is true of this college. After Mr. Eddy had spoken to them for an hour on the power of the Gospel, several of us spent the afternoon in individual interviews with these students. We had a wonderful day of it, and altogether about two-score of these future leaders came out boldly and made a public confession of allegiance to the Lord Jesus. One bright young student I remember in particular; he came with certain intellectual doubts, which I soon discovered were only a screen behind which he was hiding. His real trouble was sin, and after a very frank talk, he broke down, confessed his sins, bowed his head, sobbed out a prayer for forgiveness and a petition for power, surrendered himself to Jesus Christ, promised to join the church on the following Sunday, and went out a changed man.

Hundreds of Conversions.

Every night this week in Peking great crowds of students, officials, and leading gentry have filled the meetings and have been deeply moved by Mr. Eddy's powerful message. As I told you in my previous letter,

*Mr. Page has been acting as Sherwood Eddy's secretary.

the present campaign is intensive, rather than extensive, the aim being not to get large numbers of inquirers, but to concentrate upon a limited number of specially prepared non-Christians. For some months about five hundred Christian workers have been trained to win men, one by one, and during the week these men have been bringing their non-Christian friends to the meetings. No man was admitted to the meetings unless he brought with him a non-Christian friend or unless he was himself brought by some Christian. Thus each non-Christian in the audience was a "covered" man; that is, a Christian friend brought him to the meeting and talked with him about the Christian life during the interval between the "double-header" meetings each night. As a result of this method of procedure, several hundred men have been definitely related to the churches in the city this week, and hundreds of Christians have had the joy of winning a friend to the Christian life. Thus the whole movement is on a permanent indigenous basis and is destined to spread throughout the churches.

Interested High Officials.

At the dinner with the officials at which Mr. Eddy spoke there were present four members of the President's Cabinet, members of parliament, generals in the army, principals of Government schools and colleges, bank presidents, and leading merchants. Mr. Eddy gave an impassioned address on the imminent danger which China is facing, which is far more real than is recognized in the West. Indeed, there is a serious probability that China will not long be a free nation. The officials, high and low, are unspeakably corrupt, and are rapidly selling out the country to Japan. There is little national spirit or patriotism; each official is out to see how much he can gather in for himself before the crash comes. The Japanese are keenly alive to the situation and are playing the game of bribery and graft for all it is worth. It is openly predicted here that Japan will soon take over the control of several important departments of the Chinese Government, and every day the papers are filled with talk of secret agreements between the Japanese and Chinese Governments. The political outlook for China is gloomy indeed. And nothing but a change of heart, a new spirit of honesty and loyalty, of true patriotism, can save this country. What a time in which to proclaim the dynamic power of the living Christ!

One meeting I had with the students in the London Mission School here will always be remembered because of the man who acted as my interpreter on that occasion. His name is Fei Chi Hao, and he is one of the two men referred to in the book,

In spite of extreme poverty this little nurse girl in China is a happy one.

"Two Heroes of Cathay." At the time of the Boxer uprising his father and mother and many of his friends, and all of the foreigners in his section, were killed by the mob, and he himself escaped only after many narrow calls and much bravery. Since that time he has spent six years in Oberlin and other colleges in America, and is now secretary of the Peking Young Men's Christian Association. It was most inspiring to hear him relate some of his experiences as we walked home together after the meeting.

Modern Miracles.

Meetings have now been held in Canton, Hongkong, Amoy, Foochow, Shanghai, and Peking, and in every city we have seen mighty miracles take place; and in every meeting men are finding the living God and are going out to win others to the Christian life. Mr. Eddy has an unusually powerful message, and is gifted with almost superhuman physical strength, speaking three and four times a day, with many interviews and conferences. In Hongkong University two of the students who were there on scholarships from their clan, one clause of their contract being that if they changed their religion they automatically forfeited their scholarship, came out boldly, made the public confession, and were baptized. On the day they made their decision they wrote home, telling of what they had done, and on the day they were baptized they received an answer by wire informing them that they had been cut off from all support. Every day men are facing all kinds of family opposition and persecution, and are counting it all joy to suffer for His sake. In Amoy the Confucian principal of the leading government school became so interested in Mr. Eddy's message that he came on with the party to Foochow, where, on the last night, he made the decision to enter the Christian life, and has gone back to witness before the whole school. In a meeting which I had in one of the schools in Foochow, a teacher of the Confucian classics, who had heard the Christian message for years, was converted and made a public confession of faith in the Lord Jesus, altogether with more than a score of the non-Christian students. And so it has gone in every city; the Lord is working miracles to-day in China as truly as He did in Judea nineteen centuries ago.

A Wonderful Transformation.

One young Chinese lady who is a member of the team for work with women is herself a living demonstration of the power of Christ in the heart of an individual. Her grandfather was Viceroy of Canton, her father was next to the Viceroy of Nanking, her brothers are prominent officials, and she has been accustomed to every luxury, having had six slave girls of her own. After graduating from the normal school, she decided that she would go to a Christian college in order to learn English. After trying in vain to be excused from Bible classes and the daily chapel, she would smuggle in Chinese novels, which she would read while the others were listening to the address or were bowing in prayer. She smoked cigarettes and spent much time in card playing. She was so hostile to Christianity that she decided to write a book against it; but the book was never finished. One day she became convicted of her sins, breathed out a prayer to the hitherto despised Christ and within a short time had found the joy of His living presence. Now that her life had been changed, her great desire was to win her aged mother, an opium smoker of thirty

years' standing and a bitter enemy of Christianity. After some months of prayer and effort this mother and eleven members of the family were baptized and received into the church. And daily this gifted young lady is witnessing with great power for the Master. Surely His grace is sufficient for our every need!

Missionary Martyrs.

The other day at Foochow I stood beside the graves of the missionary martyrs who were killed by the Chinese mob twenty-three years ago. I was particularly interested in the graves of the four members of the Stewart family and that of Miss Saunders. Three of the Stewart children narrowly escaped, after having been wounded. Later they went to England and completed their education, and then returned to China, and a few weeks ago we found them in Hongkong giving themselves in joyous service for the people who had killed father and mother, brother and sister. When the mother of Miss Saunders heard that her daughter had been murdered, she immediately came out to China, aged though she was, to give her life for those people who had so cruelly murdered her daughter. This is the victory that overcomes the world, this is the love that never fails! And in an hour of world strife and hatred such as this, all of us should pause long enough to remember that only this kind of love can really conquer the enemy. If more of us were ready to love Germany, guilty as she is of terrible outrages, with the same love and sacrificial spirit which the martyrs and their families have shown toward their enemies in China, we could be as certain that Germany will yet be Christian as they were that China will yet find the Christ. Would that we had the faith to really believe with the Apostle Paul that love never, never fails.

All over China during these weeks we are seeing the harvest reaped, but none of us should forget for a moment that the seed has been sown in blood throughout the past century. The Christians of to-day are reaping in due season because the seed-sowers fainted not. And yet, as one looks over this country and sees that only a fraction of the people are Christian and that vast multitudes are in deepest need, he cannot but be convinced that much yet remains to be done. The other day two of us slipped away and went up into the mountains to a Buddhist monastery, where we found the monks living aloof from all the cares of the world, with shaved heads and twelve little holes burned upon their scalp, apparently unconcerned with the needs of their people. And this week we visited the celebrated temple (Llama) here in Peking, where the sights to be seen are enough to make one weep. Not only were the monks filthy beggars and the temple service for the most part a tragic farce, but the whole place was unspeakably obscene, the walls and shrines being ornamented with pictures and idols so vile and obscene

Threshing grain with Carabao in China. The animal is used to tramp out the grain.

that they would not be allowed on public exhibition anywhere in the United States. And all of this done in the name of religion!

Oh, the Need!

The need of China! How it has burned itself in upon my heart these weeks; the utter insufficiency of the non-Christian religions, the graft and dishonesty of the officials, the gross materialism and love of money on the part of the Chinese people, the superstition and ignorance, and the cheapness of human life! In Foochow I saw with my own eyes the baby tower where the mothers throw the bodies of any children that are not wanted! And while these towers are disappearing, the odor coming from this one was too strong to leave room for doubt as to whether or not it was being used. And everywhere one sees little children, with filthy sores, open, running about the streets absolutely unattended and uncared for. On a crowded bridge in Foochow I almost ran into a hideous looking leper, with his fingers and toes eaten off, his lips and nose gone. There he was wandering about through the crowd, with no one interested in him or trying to relieve his suffering.

In the face of the vast need of this continent, it takes such experiences of the power of the living God as we have had these weeks to keep us from being absolutely pessimistic as to the future. But when we see how very much has been accomplished by a few heroic souls and how rich a harvest has come from the seed sown by the martyrs, we are led to pray that God will raise up many more such heroic spirits, who shall count it a joy to give themselves in life or in death to help bring this nation to Jesus Christ. Again and again during these days I have turned to that verse, "If any man would come after me, let him deny himself, take up his cross and follow me." In an hour such as this, in the Orient and in the Occident, each one of us may well ask himself, Am I taking up my cross and *fully* following Him?

Mr. Page will have another article in the September issue of the Intelligencer.

China is a country of graveyards. Thousands of unburied coffins may be found outside the city gates.

Religious Liberty in Japan.

KATE V. JOHNSON.

When the first Christian missionaries went to Japan in 1859, Ieyasu's edict against Christianity was still on the statute books. For over three hundred years the Japanese people had been taught to despise the Christian religion. For the edict said, "From this time forward, if any foreigner comes to Japan teaching the Christian religion we will put him to death. If the Christians bring their Christ to Japan, we will cut his head off." This edict was written upon large sign-boards and put up at the entrance to every town and village of Japan.

When the United States entered into the first treaty with Japan nothing was said about this edict, but Western people were not willing to take their families into Japan to live until Japan passed a law compelling her people to remove obscene objects of worship from her temple gates and toy shops, and also to wear clothing. The work of the first missionaries was the study of the language, translating the New Testament and hymn book, and making a dictionary of the Japanese-English language.

Dr. Greene, of the Congregational Mission, was on the translation committee, and his teacher was a Mr. Ichikawa. One day while at work with Dr. Greene, Mr. Ichikawa exclaimed, "I believe in the teachings of this book and Jesus is my Savior."

Many Japanese spies were watching the people who visited the homes of the missionaries, and in a short time some one accused Mr. Ichikawa of being a follower of this new doctrine. He did not deny it and immediately he and his wife and five children were cast into prison. Dr. Greene was greatly distressed and appealed to the United States Minister DeLong, who was a Christian, to learn if something could not be done to save Mr. Ichikawa. Minister DeLong said that the United States Government had instructed him that he must not interfere with things pertaining to the Japanese. Ministers have sometimes been recalled because they have failed to obey this instruction.

This Japanese used to be the jinriksha man for Miss Kate Johnson. He has won twenty people to Christ.

However, Minister DeLong, because he was a Christian, was determined to do everything possible to help this family even though he should lose his position as United

States Minister. He wrote a letter to Mr. Iwakura and asked that Mr. Ichikawa and his family be released, as they had not been charged with any crime.

Mr. Iwakura replied that Mr. Ichikawa had broken Japanese law and could not be released until he was willing to give up his faith in the new religion. Nor was Minister DeLong satisfied with having made one effort. He tried many times and the correspondence continued for two years. During all this time the family was subjected to cruel torturings. One child was born in prison, one died, and in two years time Mr. Ichikawa died. Then the Japanese set the wife and children at liberty, and the sacrifice seemed to have been in vain.

No one seemed to care, but the Japanese government did want to be recognized as on an equal with the best nations of earth. So they decided to send a company of their best men over here to see if they might not be recognized as on an equality with the United States. Minister DeLong came with them and Mr. Iwakura was the spokesman, who made his request. Without delay our speaker replied, "We wouldn't consider the matter for an instant, because you persecute Christians in Japan." Mr. Iwakura replied, "That was several hundred years ago. We don't do that now." And then Minister DeLong arose and said, "Mr. Iwakura, have you forgotten about that man Ichikawa who died in prison? I corresponded with you in regard to his case, and I've brought your letters with me. Several times you've stated that Mr. Ichikawa had committed no crime except to break that law." History doesn't state Iwakura's reply, but they all returned to Japan, and reported their failure, stating the *reason,* and within *six weeks* after the report was made, the edict was removed and religious liberty granted to the Japanese nation! Minister DeLong told Dr. Greene that without doubt religious liberty had come to Japan because of the fidelity of Mr. Ichikawa.

The edict was removed in 1872, the

The temple yard, showing the large bronze incense burner in the foreground.

year that General Grant made his tour of the Orient, and it was during his visit to the palace of the late Emperor Meiji that the emperor talked with him of the United States and our constitution and Emperor Meiji exclaimed, "I intend to give my people a constitutional form of government."

When General Grant returned from his visit to the Orient he talked one day to the children of the Webster School in St. Louis, and told us of Emperor Meiji's promise. I was in Japan when the constitution was promulgated in 1888, and the em-

peror thus fulfilled his promise made to his people and to General Grant in 1872. Just a few years later, I attended a praise meeting in Tokyo—thousands of Christians had met to return thanks for their religious liberty. Dear old Mrs. Ichikawa was led to the front. Everyone stood up and every head was bowed as she told in a trembling voice of their sufferings while in prison. "Little did we understand how God was using us to open the door of the Kingdom of Heaven in Japan. I am so thankful that we were faithful." And such a burst of prayer and praise as came from the hearts of all those Christians can never be experienced in a land that has never known oppression.

The missionaries' faithful service for thirteen years while the door was closed, the courage of Minister De-Long, and the fidelity of that Ichikawa family, all teach us to trust and obey, and all must be well.

Report of 1918 Convention of the India Mission.

FRANK E. HARNAR.

The annual convention of the India Mission of the Disciples of Christ was held in Jubbulpore, March 8 to 15, 1918. A large number of people came several days early in order to work on committees, but the convention sessions began on Friday morning, March 8. The total attendance during the week was eighty-four, of whom fifty were adult missionaries and four were Indian representatives.

The program committee had spent much time and thought in preparing the program. The general theme was "Efficiency," and the devotional theme was "Tests of Fellowship." Each session was opened with a half-hour devotional meeting, and faith, love, service, humility, and obedience, as tests of fellowship, were very helpfully discussed by the leaders. These quiet, worshipful moments helped to put us all in the right attitude for the splendid addresses which followed on such subjects as "The Efficient Missionary," "The Efficient Co-worker," "Efficient Committee Work," and "Prepared for the Coming Year's Work." These addresses, while they brought us face to face with some of our faults and deficiencies, at the same time gave us, both as individuals and as a mission, valuable suggestions as to how we can make ourselves more efficient in our various lines of missionary work. They were not only inspirational, but also educational, and dealt with some of the most vitally important problems of missions.

The music committee had been at work. At each session we had the privilege of listening to one or two special musical numbers — solos, duets, trios, quartettes, or choruses. This excellent feature added much to the program in general enjoyment as well as in impressiveness.

The business sessions of the convention were filled with important matters. The committee system is used to a great extent in handling the business of the convention. Each matter is referred to the committee adapted to deal with it. The committee discusses it pro and con, reaches

some conclusion regarding it, and makes its recommendation to the convention as a whole—and then it is voted upon. As committee after committee gave its report, we began to realize as never before that not only are the various stations of the mission already doing a great work, but they are also laying plans by which they may do a far greater work for the Master in India.

Lack of space prohibits the mentioning of all the important matters; but a few of the outstanding features which indicate special forward movements should be mentioned:

(1) The general secretary of the mission has been given greater powers. He is elected for a period of three years instead of only one year. He is to visit each station of the mission each year and see that the will of the mission, as expressed in the assembled convention, is being faithfully carried out. When the convention is not in session, and the advisory committee cannot act quickly enough, he can, in *certain matters,* act for the mission.

(2) A plan has been outlined by which the standard of the Bible College will be raised. Instead of one course which must be taken by all classes of students, regardless of their qualifications or needs, there are to be four courses, adapted to the various classes of students who may come to the Bible College. It will take some time to realize this plan fully, but a beginning is to be made at once; and with this end in view, the staff has already been increased, and it will be still more increased as need arises.

(3) Throughout the convention a very noticeable emphasis was placed on evangelism. In missionary work there is the constant danger of unintentionally emphasizing some other phase or phases of this work to the apparent detriment of the evangelistic phase. But from all that was said and done at convention it is very plain that the mission realizes that its greatest purpose is the evangelization of the Indian people and the exertion of a strong Christian influence over them; and that the various phases of our work should be emphasized in accordance with the contribution they make toward the realization of this purpose of our being in India.

(4) A desire for closer unity and more effective co-operation between missionaries and Indian Christians was shown, and suggestions were made both by missionaries and by the Indian representatives as to how this end may be attained.

(5) From the reports of various missionaries and also from the remarks of the Indian representatives, it is evident that the Indian Church is becoming more and more ready to take upon itself added responsibility, the facts that two more churches have called pastors, and that two support their own evangelists are evidences of this. Without any doubt, the mission is willing to give to the church every bit of responsibility which it shows itself capable of assuming and bearing. Clearly, both the mission and the Indian Christians are looking toward the ideal of a self-supporting, self-governing, and self-propagating Indian Church.

The social side of convention week was not neglected. In the first place, the general association of one with another at meal-time and before and after convention sessions was greatly enjoyed by all. Then one evening was set aside for a special social occasion —music, singing, and games were on the program and light refreshments were served. Another evening, after dinner, there was a welcoming of returned missionaries. On several other occasions representatives from all the

stations made short, snappy, after-dinner speeches, in which they related several incidents of special interest which had occurred during the past year. At all these occasions we seemed just like one large family having a reunion.

Let us notice a few of the general impressions left upon the minds of all those who were in attendance:

A feeling of friendly fellowship reigned.

Although there was sometimes a sincere difference of opinion, yet the general unity of thought and action was admirable.

Every one was talking and planning as to how he could make his own work more efficient.

The influence of the spiritual uplift and inspiration will remain with us for a long time.

Each one came to realize more and more the great purpose of his being in India—to win souls for Jesus Christ.

Finally, several of the older missionaries were heard to say, "This is the best convention we have ever attended." As the convention drew to a close, we all felt that it had been "good for us to be here," but more than that, we felt we were anxious to go home and work.

Minute Missionary Messages.

FROM OUTGOING WORKERS

The Conference of Missionaries held at the College of Missions, Indianapolis, June 13 to 16, was one of unusual interest and value. Frankly and earnestly the problems of the workers in the field and at the home base were discussed, and, without an exception, the note of advance was sounded from the representatives of missions in all parts of the world.

At the closing session of the Conference, held in the Downey Avenue church on Sunday morning, and led by A. E. Cory, the missionaries already in service, and those ready to go gave, in short, to-the-point sentences, messages of inspiration and consecration. A number of these were noted:

"As goes Japan, so goes the Orient. Japan has externals of civilization, but not Christ," said Mrs. Fred Hagin.

"Latin America is sleeping in a tomb and waiting for the resurrection. 17,000,000 Indians, 18,000,000 Latin Americans await the Gospel message."—Miss Orvis.

"There are many Bolenges waiting."—E. R. Moon.

"Greater Cincinnati has 1,183 physicians, surgeons and dentists in the telephone directory. There are two doctors to 5,000,000 people in Tibet. At present Dr. Shelton is the only doctor there."—Mrs. William Hardy.

"Dr. Osgood's help during the Revolution changed the attitude of the Chinese and especially that of Mr. Wu of Chuchow."—Mrs. E. I. Osgood

"Black, white and yellow men are fighting in Flanders for an ideal. Christ is the incarnation of democracy."—Dr. Paul Wakefield.

"I left my *home* in Luchowfu recently. Christianity is teaching men that women can be educated. Eight Christians in Luchowfu are holding that sector of the front against heathenism, for us, for China, for Christ."—Minnie Vautrin.

"Ancient history should be dated up to August 1, 1914. I want to share with other young women the

joy of service. I believe China is ready for better things."—Margaret Dieter.

"Christianity makes the Indians willing to help. We Americans help naturally because we are taught, but the Indians were not taught until Christianity came. They deserve more credit than we."—Dr. Mary McGavran.

"Porto Rico is bone dry because of the missionaries."—Miss Siler.

Miss Minta Thorp said when she was in college she loved the game of basket-ball and was proud to be on the first team. She feels she is now on the first team for Christ in India. She urged those who could not go to help by rooting on the side lines.

"In my parish there is one doctor to a million persons."—Dr. Ada Gordon.

Referring to the need of workers in Mexico, Miss Irelan said, "If gas light were destroyed would we install electricity or let it be dark?"

Dr. Pickett told of a man one hundred and eight years old who had heard the gospel for the first time.

Dedication of the Union Christian Women's College of Japan.

MARY F. LEDIARD

On April 30 an event of international importance took place in Tokyo, the dedication of the Union Christian Women's College. I say international advisedly, for Canada, United States, and Japan are united in it. It is not only the union of seven Mission Boards, it is also the union of three of the great nations of the world. The whole Christian community was greatly interested in the event, but as a member of one of the uniting Missions, and as a member of the executive committee of the College Board of Trustees, I was especially interested.

Eight years ago the first group met to talk about such a college, and during those eight years there have been many such meetings, both here and in America. The result was seen on Tuesday. Last fall we secured the officers for the college, Dr. Nitobe as president; Mr. Nagao as vice-president, and Miss Yasui as dean. All three are specialists and are most earnest Christians. Buildings were rented and a temporary dormitory and gymnasium were erected. After the courses were planned government recognition was sought, and at last granted late in March. Entrance examinations were held in April and the school formally dedicated April 30. Eighty-four pupils were enrolled to begin school May 1. It is to be hoped that May 1, 1918, will prove to be a veritable May Day for women's education in Japan.

The program consisted mainly of congratulatory speeches. The president stated the high aims of the college as sacrifice and service. A brief review of the founding of the college was given, both in Japanese and English, and, of course, the Imperial Rescript was read and the national anthem was sung. The minister of education sent a congratulatory letter and the Governor of Tokyo District was present and made a stirring address, expressing gratitude for what America had done for Japan, and asking what in turn Japan should do for America. He presented fifty trees to the college and a very old

book. Baron Shibuzawa spoke on the high ideals of women's education. Dr. McDonald, of the Toronto Globe, in a ringing address congratulated the college, its president, and its students and felt greatly honored to be present on such a joyous occasion. Ambassador Morris represented America and closed the program with

a very few sentences expressing his good wishes for the school. More than three hundred guests partook of tea in the library after the program. Foreigners and Japanese vied with each other in expressing their joy for the beginning of the college and wishing it all good in the future.

The trustees who have watched the college grow, who have had innumerable meetings, who have lost patience over the slow moving department of education, and who have railed at the endless red tape, now look back with only gratitude and look forward with only joy and a great faith.

As I have said before the only part that does not satisfy me, the fact that our Board has not been able to pay

the initial fund of five thousand dollars, but has only been able to pay the seven hundred dollars for running expenses. We are a unit in the union with full privileges, but without having really any right to them because we have not met the conditions. Who will make the gift of five thousand to this college? It seems not too much to ask from a church as strong as ours.

The Romance and Trials of Country Evangelism in China.

A REMARKARLE LETTER ON TWO DAYS' EXPERIENCE AMONG CHINESE PEASANTS.

MRS. E. M. BOWMAN.

I have just returned from a trip to Tang Tsuan, one of our out-stations, and I thought perhaps you would enjoy a description of my journey.

Traveling Third-Class on a Chinese Railroad.

As we were changing teachers in both the boys' and girls' schools, it seemed imperative that either Mr. Bowman or I should go, and as Mr. Bowman had special meetings going on in two places in the city which needed his attention, the trip, which is not over pleasant at this time of year, fell to me. I am going to tell you about it just as it happened, if I can.

Mrs. Djao, my Bible-woman, with her son and daughter (who is the new teacher at Tang Tsuan) Teacher Ma, with his wife and three children, and I started with our bundles of bedding, baskets, trunks, etc., for the railroad

station. A number of schoolgirls bound for Miss Lyon's school, with their various and sundry bundles, were also in the parade. When almost to the station it occurred to me that I had not bought anything to take as a present to the pastor's wife, so I asked Mrs. Djao to stop on the street and buy a suitable and appropriate present while I ran on ahead to buy the tickets, as we were late. When I reached the station the train was ready to pull out. A Chinese friend hurried off to buy the tickets while I had our luggage hustled onto the train. I begged the guard not to start the train, as there was another passenger coming. Imagine trying to persuade a train to wait in America! They wait hours for officials in this country, so I thought it would do no harm to try it. Just then fat little Mrs. Djao came running along with a big piece of pork dangling by a string—*the present.* We hurriedly pulled her aboard, the whistle blew, and off we started. We had taken third-class tickets, and our car proved to be a little worse than usual. And this reminds me of a story: One time a gentleman happened to pass through a third-class car filled with the riff-raff of humanity and their baggage *and* our dear Miss Kelly, missionary at Nankin, and he stopped short with, "O-o-o-o! Miss Kelly, why, *why* DO YOU take a *third-class* car?" Miss Kelly promptly replied, "Because there isn't a fourth-class car!" Our car looked and acted like a baggage-car, except that it had a wooden bench running around the sides. The center of the car was filled with boxes and bundles, which we had to climb over. Every Chinese takes a roll of bedding if he goes for anything of a journey, and if he can manage to appropriate enough of the bench, he unrolls his bedding and proceeds to go to sleep. It has never occurred to the railroad officials as yet that the baggage might be removed from the seats and a place provided for other passengers to sit down. We sat on our baggage in the middle of the car.

A bride and groom came on at the next station. The bride looked very pretty, with her gold ornaments, artificial flowers, and red embroidered slippers. The groom was well dressed, but spoiled it all by having a piece of a worn-out and not over clean comforter folded and thrown over his arm after the manner of a steamer rug.

After an hour on the train we reached our station, and found the sedan chair and four donkeys waiting to take us the rest of our journey.

STUBBORN DONKEYS AND WOBBLING SEDAN CHAIRS.

Three carriers took our things on poles and started ahead. We put Mrs. Ma and the two-months-old baby in the sedan chair, and the rest of us started on donkeys and afoot the twenty li (about seven miles) toward the mountains.

The sedan chair brings the aristocrat and the proletariat closer together for a longer period of time than any known contrivance. In our case,

The kind of Chinese boys our missionaries are teaching.

however, the difference between the one in the chair and the carriers was not so marked. There is no road, really; we picked our way where the paths seemed best, either on the earthen dykes or on the little paths between the paddy (rice) fields. These little paths are from one to two feet wide, and from three to six feet above the fields, and sometimes there is a very deep pond on the side. There are ditches cut across these paths every sixty feet or so to let the water from one rice field to another, and my donkey had to stop and measure each of these with his eye, and decide after long meditation whether it was best to step across or jump. He refused to take either the donkey driver or me into his councils, but preferred in every predicament his judgment to ours. The donkey had a rope tied around his nose, the end of which I held firmly in my left hand. I tried in every way I could think of to *influence* the donkey with that rope, but, I am sorry to say, I don't know *yet* what that rope was for. When things went *too* badly, the donkey-driver came and threw clods at him. The other three donkeys were of the same sort, so you can imagine how busy the poor driver was.

We finally reached the quaint little village nestled at the foot of the mountains without any mishap, and it was worth all the bother of getting there to meet the dear friends who rushed out into the street to welcome us. We cooked our supper on little earthenware charcoal stoves, made up our straw beds, and then, according to the custom of the place, we went to the hot springs for a bath before going to bed.

Peculiar Chinese Modesty.

There are several hot sulphur springs in and around this town. A rich Chinese friend of ours has bought one and fitted it up beautifully for his own private use. The others are just holes in the ground, with warm sulphur water bubbling up. They are some ten by twelve feet in size and about four feet deep. The country people come as far as ten miles to bathe and wash their clothes in these springs. Almost all the village people bathe daily, and they are very proud of their cleanliness.

The hottest and most popular spring is out in an open field. It is kept exclusively for the women through the day and for the men at night.

There are always twenty or thirty

Missionary traveling in China.

women in the spring bathing and washing their clothes in Edenic simplicity in a way supposed to be popular only among water nymphs. Men pass by on a road about fifty or sixty feet from the spring, but not one of them dares to lift his eyes. This has been the custom of the place for fifteen hundred years. The women told me that about two hundred years ago a man was caught spying on them, and the women beat him and pulled him about until they killed him. No other man has ventured to intrude on their perfectly public privacy since.

The following day we visited in the homes of the school children and invited their mothers to our school for tea the same afternoon. Some of them live in the meanest hovels, and others live in the best homes in the city. They nearly all came to our tea party, met the new teacher, and seemed to enjoy themselves thoroughly.

On Sunday we had Sunday-school and church services in the morning, special meetings for the women in the afternoon, went to call on one of our preachers who lives in the country a few li out from Tang Tsuan. We found him very low with tuberculosis, shut up in an air-tight room, gasping for breath. I told his wife that she *must* give him plenty of air; better put up a shed out of doors and let the air in on all sides; that fresh-air treatment was the best that could be had in Nanking, even at the hospital. She said that was the reason she wished to send him to Nanking—because the air is so much better in town than in the country!

The church was filled again at night, and the patient Chinese sat and listened to two discourses of about an hour each. They sit on benches with no backs and no cushions, and that may be one reason why they stay awake.

We opened the schools the following day, and I wish I had the time to tell you about them. There are no desks and no chairs except what the children bring in themselves. Some of them have no tables in their homes which could be spared, so they brought *two beds*. It would be ridiculous if it were not so pathetic—a row of little girls sitting at the side of a board bed studying their lessons.

The Weary Homegoing.

The weather turned suddenly cold, snowed and sleeted all night, so we had to stay until the following day, when we started for home through the slush of snow and mud. We had to walk a good part of the way, with the mud over our shoetops. The donkeys slipped and slid about, and refused to go at all in some places. We simply couldn't get up to the top of one of the dykes, so two of the carrying coolies came to drag me up, and we all fell in a heap. One of the men fell on my ankle and it was quite badly swollen by the time we reached the station. We got near the station, and a dear old Chinese lady came out and helped us into her mud hut and built a fire of straw in the middle of the room and placed benches like carpenters' horses for us to sit on, and we balanced ourselves on these and tried to hold a shoe in each hand to dry over the fire and our feet over it, too, without losing our balance and falling into it altogether. She got us some hot tea and poached us some eggs, and loved and mothered us, and I shall love her forever.

It was almost dark before our train came. After we reached Chuchow we walked almost a mile through the pitch-dark streets, splashing through mud and water. When we came to the home of a friend we borrowed a little paper lantern and had a little choice in the matter of mud or water after that. When I reached home I found that Mr. Bowman had started

for Chuan Djao on foot that morning to attend a meeting of the pastors of the Chuchow District. He had a wade of 45 li (15 miles) through the mud, and I was in a position to sympathize with him most heartily.

I haven't told you anything about our work in Chuchow, but I shall have to wait until my next letter.

I wish some of you would write to me. We are very lonely here now since Mr. and Mrs. Hunt moved to Nanking. We are only three—Miss Darst, Mr. Bowman, and myself. We would most heartily welcome any word of cheer you may feel like passing on to us.

I shall try to write oftener now, as my eyes are so much better that I am again able to use the typewriter. This is the first long letter I have attempted to write for over a year.

Faithfully yours and His.

Chuchow, China.

The Every-Member Canvass—A Spiritual Revival.

EARL N. GRIGGS.

The Columbia Place church, in Indianapolis, has recently passed through a spiritual revival that promises much for the future of that church. The evangelistic company consisted of fourteen laymen.

During the month of December an educational campaign on missions and financing the Lord's work was conducted. Finances were placed upon a dignified basis. The idea was stressed that no one can *give* to the Lord, but if honest, one will want, at least, to pay the interest upon the investment the Lord has made in each individual.

If the church had no need whatever of money, church members could not afford to neglect that part of Christian worship which is just as important as the Lord's Supper, prayer, or preaching, namely, the paying of one's debts to the Lord. The need to give is greater than the need given to.

This evangelistic company found its work easy because the Thursday night before the "invitation" was given they staged F. E. Davison's three-act drama, "The Every Member Canvass." This play accomplishes that for which it was written—to develop "cheerful" givers. As a result of this play and the educational campaign preceding it the canvassers found every door open and every member ready with his pledge.

This church was astonished at the evening service when the results were given of the every member canvass. From ninety-one people seen eighty-nine pledges were received. Although these are war-times, those people gave nearly five times as much for missions as ever before and nearly doubled their pledges for local expenses, and fifty members yet to be seen. The general verdict is, "Davison's play did it."

Since that time the church has taken on new life in Sunday-school, in the Christian Woman's Board of Missions, in the Christian Endeavor, and in the regular church services; additions for the first time in over five months. Outsiders are saying we want to work with a church which has a spirit like that. A religion that can support itself must have in it something that is worth while.

The Children of Missionaries.

F. M. RAINS.

Many friends of missions have not fully recognized the problem of the children of our missionaries. Such friends think and speak of these children as a matter of course. The problem of their health and training is one of the most serious and practicable in connection with the evangelization of the world.

Child-life in mission lands, as at home, is one of the very greatest influences for good. They cheer and comfort the hearts of their parents, lighten up the life of the mission stations, and are a constant inspiration to the people among whom they live. As a missionary agency, the children have certainly not been fully appreciated. They are rarely mentioned in a missionary conference or missionary rallies, or in a mission study class, and yet it is their influence that has opened idolatrous communities and heathen homes and stubborn hearts to the gospel. Their presence reinforces the gospel message, and their smiles are a forecast of the new and cheerful life they are sure to bring.

As problems related to the children of missionaries let us note the following:

1. *The Question of Climate.* In parts of Africa the life of a white child is in constant peril. As a rule it fades like a flower. If the child lives at all, it is not blessed with a strong body and good health. This fact is a constant source of anxiety to the parents. Our missionaries on the Congo are compelled to provide homes for their children in America, while they return to their work on the field. This is a heavy burden upon their hearts and a source of hindrance to the progress of the work. Dr. and Mrs. Royal J. Dye and the lamented Eldreds were compelled to leave their children in America. Such a situation demands a tremendous sacrifice by the missionary parents. It far surpasses any giving in the homeland, however generous, but it is a condition that must be courageously met if the Congo is to receive the gospel. The climate is not so trying in parts of Asia, but it is not ideal anywhere on the whole continent. The climate of Asia does not equal America's. Good, wholesome, life-giving ozone is lacking. The climate does not paint color on the cheeks of the Americans, nor give elasticity to their footsteps. The water and food is not of the best. The vegetables lack in nourishing food properties. The meats are poor. Bread and butter are not used by the native populations, and the fruits are not abundant, nor are they the best. Everything in the heathen world is on a declining plane, including soil and animal and vegetable life. The gospel fertilizes the brain and enriches the heart and creates tendencies that uplift all the surroundings.

2. *Another serious Problem is the Social Surroundings in which the Children must Grow Up.* First of all, there is no Sunday recognized by the laws of the land and respected by any considerable number of people. This condition alone has an unwholesome effect upon the lives of all the people, and especially upon child-life. The hush and quiet of the Lord's day is not known in heathen lands. Church bells do not summon the people to the house of the true God. The children are deprived of the sanctity and significance of the Lord's day. The great religious and patriotic festivities are not enjoyed by the children of

our missionaries. They miss Christmas celebrations, with much of its great social features and its deep religious impressions. And Easter and Children's Day and Decoration Day and the Fourth of July do not warm their hearts and thrill their impressionable lives. This is all a deprivation, the loss of which is more than many have dreamed. The children have few, if any playmates. The rolic and laughter and good cheer so common with children in Christian lands is rare in non-Christian communities. Songs and smiles and hope grow with a knowledge of God and the presence of Christian sentiments.

3. *The Education of the Child is a Question of Great Concern.* Opportunities for sending the children to school are not often good. Indeed, such advantages are poor and uncertain. In the port cities the missionaries of all the churches combine and often build up very good schools. Missionaries in the interior cities and stations do not often enjoy such advantages. They are forced to educate the children in the home by teaching themselves, often with the aid of a tutor. This is not always satisfactory. It takes the time and attention of the missionary away from other important duties, and imposes a heavy additional burden. Or the child must attend some port school or other schools provided by the missionaries, and this course has its disadvantages also. If these two doors are not open to the child it will probably be sent to America for school advantages. This works a twofold hardship upon the missionary. The additional financial burden is considerable; and the absence of the child from home during the school days is, in many cases, a real grief to the mother-heart especially. It is a great sacrifice for the whole family, especially when the child must be away for a number of years. All that is involved in lonely hours, and the anguish and the suffering of parents separated from their children, during long years, has never been written in a book nor, indeed, can be. Quietly, patiently, heroically they bear the cross uncomplainingly for Christ's sake and for the redemption of the world. We need remind ourselves of all that the missionaries endure for their children and for the work.

We need also to face the problems wrapped up in the lives of the children and enter into the fellowship of all that is involved.

The Student Volunteer Band at Eugene University, Oregon. Mr. and Mrs. Madden, of Japan, are at the extreme right in upper row. E. R. Moon, Africa, is at left of lower row.

CHRISTIAN ENDEAVOR DEPARTMENT.

Sometimes we wonder whether the Endeavorers pay any attention to the articles in the Endeavor Department of the INTELLIGENCER. When you write to the Foreign Society, say whether you have been reading the Endeavor Department notes.

We note from our calendar the Lake Geneva, Wis., Missionary Education Movement Conference will begin on July 26, and the Seabeck, Wash., Conference will begin on July 30. Only a little time is left for you to leave your troubles behind and to pack up your joys and start for one of these great conferences. We urge you to leave your troubles home because we do not want any one to pay excess baggage. These conferences are places of great joy—missionary joy. The cost is not great compared with the tremendous educational, recreational, and social advantages to be had. It is time for men to be quiet and listen to the voice of God. Let us gather at one of these ideal religious centers and there let us hear His voice with ears unassailed by the strident sounds of the work-a-day world.

The drug and medicine emergency has attracted widespread attention and the young people are pledging their support in a very liberal fashion. We were convinced that the young people would not allow an opportunity like this to be helpful to pass away without taking part. We have especially appreciated the words of cheer sent in with the pledges. All of these have indicated a desire to be of service. It seems that service is the key-note of Endeavor life. Many Societies that have not taken any part in the foreign mission work have very cheerfully pledged liberal amounts for the drug and medicine emergency. We need not remind you that you should present this matter to your Society, if it has not been done. We would be delighted to send a drug and medicine emergency folder to you, and we believe you would be interested in getting the viewpoint of our obligation to the sick people of Africa, China, and India. We realize the temptation is very great to say, "Oh, we have enough things on our hands already and with so many irons in the fire we cannot do anything else." But when you attempt to do that, just remember who it was that sent His disciples out to "preach the Kingdom of God and to heal the sick." Just remember who it was that said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." After you have thought over these sayings we believe your help will come rushing in to Box 884, Cincinnati, Ohio. Write to-day.

We are highly gratified to be able to say that the Endeavor receipts for this month showed a gain of $179.96 over the corresponding month last year. We are also happy to announce that the gain on the first nine months of this missionary year is $3,298.21 as compared with the corresponding months of last year. We say this humbly because we realize that some Endeavorers may be misled since more money has been received this year than last year. It seems that "man's extremity is God's opportunity" and just when the Foreign Society was in sore need of financial aid, the Endeavorers rallied in a wonderful way. We thank the Father for His spirit, which has worked in the hearts of the young people, and we thank the young people that they have not fought against His spirit. We are inclined to speak a word of caution lest some of the young people gain the impression that the increased receipts would enable us to do far more work on the mission fields than ever before. We wish that it were the case, but the facts lead us to say that the increased cost in prices has made it impossible to make any great advances. We do go forward, however. How happy we would be if this increase were *net!*

The missionary year is rapidly drawing to a close and the slogan of the last international convention, "Seventy-five new Life Lines before September 30, 1918," is almost realized, but not quite. We need the help of a few more societies to make the matter sure. Why not present the matter to your Society and request that we apply the offerings you have sent in during this missionary year on the support of a native evangelist? We can make the transfer on our books and we would be glad to do so. It would be a splendid thing for your Society because the young people would feel a new interest in Foreign Missions when they realize that they have a personal representative on the foreign fields. Fifty dollars a year is the amount that should be paid to the Foreign Society to enable an Endeavor Society to enter the Life-Line ranks. We wonder if some of the Endeavorers who have been prospered in these war times would not enjoy the privilege of sending in $50 and allowing it to be credited to the Endeavor

Society. Many Societies have members amply able to give in that manner. We think a better way would be to have ten members pledge five cents a week and five members pledge ten cents a week, so that every one in the Society could have a part. Many Endeavorers are ambitious for the success of their Societies. Why not have a Society in the highest ranks? Why be content with little achievements when there is so much work to do?

The following Societies have recently entered the Life Line ranks: Sandoval, Ill.; North Scott (Angola), Ind.; Clovis, N. M.; Croton, O.; Columbus (South), O.; Uniontown, Pa.; Dallas (South), Tex.; Newell, W. Va.; Enid (First), Okla.; Loveland, Colo.; Brook, Ind.; Sloan, Ia.; Huntington (Central), Ind.; and Omaha (North Side), Neb.

The war has made it unusually difficult for Societies to get reports from the foreign fields. Many of the Life-Line Societies have been very patient. We take this opportunity to give a few excerpts from some of the reports we have recently received:

"During the China New Year we held special evangelistic services and now have enrolled 42 in six Bible classes, of which Pang Ping Kwei teaches two. In addition to this, he has his Sunday-school class, and has a large share in the management of the Night School, in which he also teaches. We have evangelistic services not only on Sunday morning, but also four nights each week. Mr. Pang is also frequently called upon to take oversight of our library and reading room during the day, and goes once a week for an evangelistic service in the city jail."

"Konno San is doing a good work at Shinjo, fearlessly proclaiming Christianity and doing his utmost to overcome the stubborn conservatism of the Japanese and their traditional opposition to Christianity. Owing to his efforts the Akita missionary was called to teach English in the Shinjo Middle School. In connection with this teaching an excellent class in the English New Testament is also conducted. This is attended by about 50 or 60 boys of the Middle School. On February 11 of this year, the anniversary of the founding of the Japanese Empire, Konno San baptized three of the seniors of the Middle School. One of these young men, whose people are well-to-do, is seriously considering the ministry as his lifework."

"Evangelist Wei sing-djong is in charge of a church with its day school in a town named Ko Tan Dzih. He was a teacher-farmer and knows how to make the most out of the ground. He is a bright Christian and has a cheery face like a perennial smile. His father is a farmer and has some twenty Chinese believers each week to meet to break bread and remember the Lord's death and resurrection in his own farmhouse, where the farmer gives up a large room for this church work."

We hope that all the Societies will consider these as personal letters to them. How thankful we should be to those Societies who support these evangelists, that we can get these reports!

Picking tea in Japan. No ice tea atmosphere here.

AMONG OUR MISSIONARIES.

Briefs from the Missions.

Dr. C. C. Drummond, Harda, India: "The number of new cases at the hospital in the month was 603; new in-patients, 7; surgical operations, 15; number of treatments in the dispensary, 990."

There is a good statistical report from Vigan, Philippine Islands. Twelve major and forty-two minor operations performed in the hospital; almost four hundred visits to patients, counting those of the visiting nurses; and three hundred and sixty prescriptions given.

Mrs. F. E. Harnar is progressing in her language study. She is teaching regularly in the Sunday school at Harda and attending the Girls' School. Attendance in the Boys' School at Harda has greatly increased since the plague has gone.

G. B. Baird gives the total enrollment in the Boys' School at Luchowfu, China, as 48. Work in the school is going on nicely. On May 5th the attendance at Sunday school was 231. The average attendance for the year ending in April was 139, the largest attendance being 352.

Dr. Shelton reports a severe epidemic of bronchitis and colds at Batang, particularly among the children. He was not able to get vaccine when needed, so has had a fight with smallpox as well. Four hundred and forty-seven people were treated in the dispensary and sixty-two outside calls made.

Miss Margaret Darst, Chuchow, China, tells of the distributing of flower seeds to the girls in the Girls' School, Nanking. Each one is to plant her own seeds, and it is a common sight to see a group of children carrying water and carefully searching for the first sprouts to come up.

Miss Edith Eberle is working in the Red Cross in Laoag, P. I., and through this organization has been able to get in touch with many people. Recently she had charge of a patriotic drill among the high-school girls of Laoag and so came into close contact with teachers and students, thus making valuable friends.

Mrs. Eva R. Baird tells of a Bible institute for women held at Luchowfu, China. Christians and enquirers attended and did excellent work in Bible study, reading, hymn study, etc. In the old days hundreds came to such a meeting merely out of curiosity. Now a much fewer number come, but these are earnestly seeking the way of life. Mrs. Baird had charge of the class for candidates for baptism. Four were baptized and a new group formed for further study.

Mr. Oliphant reports one baptism at Shinjo, out from Akita, Japan, and one at Amarume, a town in which one of the Akita evangelists visits regularly. The latter part of April was the beginning of the cherry blossom season, and helpful evangelistic services were held in the park, where the people gathered in hundreds.

Guy W. Sarvis, Nanking, China, reports that the semester just closed has been by far the most successful in the history of the University of Nanking. Better than the increase in attendance is the improvement in spirit and in the class of students attending. In the Agricultural and Forestry Department additional teachers have been secured and there is fresh interest on the part of the government.

C. E. Robinson gives an interesting report from Osaka, where there have been three baptisms. One of these is a young woman who has had the training of a woman evangelist in another mission. He also reports the Kizugawa Kindergarten more crowded than ever, in spite of the fact that it was necessary to raise the tuition. One Sunday school in an outstation has been closed in order to cut down expenses.

"We have actually moved into the Bolenge Hospital," writes Dr. G. J. P. Barger. "On the second day of March, our little girl's birthday, we were able to occupy one room of the building. After a week we will begin the dispensary work, and what a relief it will be to get the sick away from our back porch, where for over two years they have been coming for treatment!"

W. Remfrey Hunt is enjoying the work in Nanking. The students at the Chinese Naval College have invited him to hold a weekly class which they call a "problem study circle." Some twenty-five young students of a fine type are thus brought together in a new and creative friendship. Thirteen of these have become Christians. As an evidence of their genuine sincerity they have rented with their own money a hall for evangelistic services.

On the first Sunday in May a special service was held at the Takinogawa church for

the older children in the Sunday schools. About fifty children were in the audience, and the pastor chose the Sunday-school lesson as his text. He spoke simply to the children about Christ's love for them and explained the Lord's Supper to them, most of them having never seen it before. Soon there will be a Decision Day service, to try to conserve the Sunday-school pupils for the strengthening of the church.

Roderick A. MacLeod, Batang, West China: "Arrived safely at Batang on December 28. The trip was interesting and delightful. The mission gave us a warm welcome. Every best possible arrangement for our comfort had been made, and Dr. Hardy's house was warm and ready to receive us. We began the study of the Tibetan language at once."

George B. Baird, Luchowfu, China: "I am busy getting things in shape to open the Boys' School in the new buildings. The prospects are bright. We should have an excellent school here within a few years. We have three new teachers of better quality than we had before. The new buildings, with boarding pupils, mean added responsibility."

Herbert Smith, Lotumbe, Africa: "I have just had a great trip. On the trip I found four hundred inquirers and baptized 158. The offering amounted to 549.80 frs. This amount was given by 808 Christians. You may think this is not very much apiece, but when S. J. Corey was here there were not a dozen Christians up that way. When you begin to let us have the big stations we will visit that field three times a year, and then you will hear of more wonderful progress.

Miss Rose T. Armbruster, Akita, Japan: "Shirai San, the able pastor at Tsuruoka, has been giving his time for several months to the school for the blind. He goes about throughout the district with some moving pictures which illustrate Christianity. It is now eight years since I began work in Akita, and the way the Christians have developed, being able to plan and carry out programs for special occasions, and taking responsibility, is a great joy. We have had zero weather for two days, with snow over a foot deep; so there is much suffering."

Frank Garrett, of Nanking, China, writes of the Eddy meetings: "When Sherwood Eddy was in China three years ago he followed the too common idea that Christ and his message could be presented better with the churches kept in the background. Meetings were held in Y. M. C. A.'s and theaters. This year he adheres strictly to the principle that in each city the campaign must be wholly controlled and directed by the local churches. The Christians are the workers, pastors, and leaders. The church in China is taking its place as a working body of which none need be ashamed."

Dr. G. J. P. Barger, Bolenge, Africa: "Until recently, physicians who desired to practice their profession for pay in Congo Belge, were required to pay $200.00 a year. This requirement has been removed. A short time ago I received authority to practice for pay. I have a number of regular patients among the Government officials and expect more. One of the most promising of the orphan girls died from sleeping sickness. One of the evangelists is suffering from the same disease. He has been carried to his old home back in the forest to die."

Ray E. Rice, Damoh, India: "We had eight boys new come to the orphanage in the month. They have mostly come from the Bilaspur District. We now have 145 boys in the institution. It looks as if the numbers would run up well during the next year. The Indian brethren seem to be getting behind the project and are planning to send their boys to our school. I took the boys out on a hike one day. We went to an old swimming-hole near Damoh and had a good time. It was a holiday from the school. The boys out in India are just as pleased with a holiday as the boys at home."

"On April seventh," writes Miss Rose Armbruster, Japan, "I brought the Gospel message to a group of twenty-five women who met in the public school of their little town, just outside Akita. The leader of this group, wife of the leading doctor in the town, asked me to come to her home and teach her more of the Gospel, and she also sends all four of her children to our Sunday school. The Sunday School Union had planned a big rally to be held in the splendid public hall the first Sunday in June, but the hall was totally destroyed by fire, and so far it has not been possible to get a suitable place to hold the rally."

Miss Mary Lediard, Takinogawa, Tokyo, Japan, reports the spring series of evangelistic meetings. The first night was a special prayer meeting, then the meeting proper for three nights and the last an enquirer's meeting. A special meeting for women was held in the afternoon of Friday. The credit for the success of the meeting was greatly due to two senior boys of the Bible school. They worked hard to get the people out and were rewarded by audiences

numbering over ninety each night. They with the teachers did the preaching. There were fourteen baptized, nine men and five women, the largest number ever baptized at one time.

Dr. G. J. P. Barger, Bolenge, Africa: "In the Bolenge field there are now 2,033 church members. In the last year 184 were added. There was a net gain of 107. The total offerings amounted to $988.20. Bonkanza, one of the most promising of the Ibinzi orphan girls on the mission, died last month of sleeping sickness. This plague is most difficult to stay. Ekakula was recently found to have a heavy infection with the trypanosome of sleeping sickness. He was an evangelist for seven or eight years, and was at one time in charge of the work at Monieka. Later he was a steersman on the *Oregon*. He came for treatment for a short time, and then his people carried him to his old home back in the forest to die. I fear we shall not see him again. He did a good work in his days of health."

W. H. Scott, Harda, India: "The attendance in the various centers of the Primary Schools has been a little better than last month. The attendance at the High School, too, was improving, but the sudden death of one of the boys caused it to fall off again. For a few days in the month I was away from the station, visiting the schools in and around Bilaspur and Mungeli. I was greatly interested in the work in these places. More and more the villages are becoming Christian. This is real cause for rejoicing. However, it brings problems and responsibilities. We must teach these people and their children, and it is no small task to work out and carry out a program by which this may be done. The fact that the villages in which there are Christians are widely scattered, makes this problem harder."

Of all Protestant missionaries in China 49% are in evangelistic work, chiefly; 43% in educational, and 9% in medical work. Emphasis is being placed more and more on personal work and direct evangelism in all departments.

Of theological students in China, 36% are in union theological schools. Of Mission College students, 86% are in union schools. It is quite evident that the young life and new leadership of the church in China will be in sympathy with union.

The oldest Protestant mission in China, the London Mission, which sent out Robert Morrison; the oldest American Mission, the American Board—both Congregational—and the largest church in China, the Presbyterian, are forming a federal union for all China with a membership of 100,766 communicants, or one third of all in China. Thus the new and the old are for union. The spirit of the Chinese government is bad, its organization ineffective, the prospect gloomy. The spirit of the church in China is splendid, her organization improving rapidly, and her prospects never brighter.—Frank Garrett.

Letters from the Field.

INDIA.

TOURING INDIAN VILLAGES.

JENNIE D. FLEMING

I am just in from a tour among some of the Satnami and Chungiha villages, and as I am so far behind with my letters have stayed in to-day to do some writing. I have written an account of the trip and the work and am enclosing it in this letter.

This is my first trial at staying out so late in camp but I have stood it well. I am well and strong and can eat the Indian foods whenever and as long as necessary, which is often a help out in camp. I believe I could keep up the camping all through the hot season. In fact, I know I could, for there are Government Dak (rest) Bungalows enough in the different directions that I could stay in them and work the villages all around. We can use them when they are not in use by officials, but have to pay for the use of them. I do not think it would be nice to be out much later than this in a tent, though I may try one more trip. But I have been in camp most of the time since Christmas except for a month that was taken out in attending the Mankhu Ghat Hela and our own Annual Convention. We missionaries, or at least we in Mungeli are very anxious that our convention be changed to the fall, October or November as the roads are not yet good then and the real camping season has not begun. The Hela and our own convention take just about a month out of our best camping season. You will be glad to hear of the number of baptisms we have had this month. We feel very happy over it and feel that there will be

more soon. We are so anxious to get Bro. and Mrs. Shah out in Setganga as that is the center of this work.

I will be coming home now in a year. I can hardly bear to think of leaving the work with no one to take my place. Perhaps at next convention something can be done though we cannot see what it will be. I will be willing to stay on if it were not for my mother. But it would be no real help to the work for more missionaries are due to go home the year later when my furlough is due and then get back for the work. Of course I do not even know that I will come back here to Mungeli but I would like to spend the rest of my life in Chhattisgarh.

JAPAN.

TWENTY YEARS IN JAPAN.

BERTHA CLAWSON.

Twenty years in Japan! It does not seem possible, and yet the count of years tells me it is true.

The real date fell on April 10, 1918, but because that was the first day of school for the New Year, the event was not celebrated until April 27.

It was a very happy day in my life. The program was rendered by the teachers, girls, and graduates of the school, and a goodly number not only of teachers and girls, but of co-workers in Tokyo and vicinity, gathered to help make the occasion a joyful one. When the program was over and the guests had gone and I found myself alone in the quiet of my own study, I somehow had the feeling that these twenty years have not been lived wholly in vain. The work here is being established and God has given me brothers and sisters, children and grandchildren, from among this people who in a very real way have become *my own people.*

The surprise of the day came when I was presented with a handsome silver sugar, creamer, and sugar tongs, beautifully engraved with name and date and occasion.

Many kindly words of appreciation were spoken and many sincere wishes for the future were expressed.

All these things have helped to make it seem a little more worth while to go on in the work. At the longest now it can be but a few more years. God give me wisdom and strength for these remaining years!

BOYS' SCHOOL GRADUATES.

R. D. MCCOY.

The graduating class of the Boys' Middle School this year numbered 28. Seven of these were Christians. The total number of graduates is 218. On April 7 a meeting was called of the graduates living in Tokyo and vicinity. Twenty-three responded. The faithful labor of President Ishikawa and others connected with the school is beginning to bear fruit in the lives of these young men. Even the first graduates are just beginning to enter into active life. They seem to face the future with hope and a noble purpose.

The new year is starting off well. The entering class numbers 47. This breaks all previous records. The total enrollment is 194. The school is limited to 200; we cannot accommodate more in the present quarters. Beginning with this term the tuition has been increased by 25 cents per month, in order to provide for an increase in the salaries of the teachers. The high cost of living is being felt in Japan as well as in other countries. On the present basis of salaries and tuitions the Middle School, aside from the president's salary and special equipment, is practically self-supporting.

The government is requiring the installation this year of about $700 worth of special equipment for the chemical and physical laboratory. This is the minimum for a school of our size. The government, however, gives a grant in aid of $200. We must provide the remaining $500 during the year. This special equipment will provide for individual experimentation by the students. The Department of Education is trying in this way to keep abreast of the great development of chemical and physical science brought about by the war.

The school Y. M. C. A. is active, having 69 members enrolled already. Twelve of these are Christians. About 45 attend the daily chapel exercises.

April 28th was a red-letter day in the Takinogawa church. At the close of the morning service Pastor Y. Hirai baptized fourteen people, thirteen on profession of faith and one by transfer from another church. This is the largest number ever received in this church at one time. Most of these were students, three girls and five boys

being from our own institutions. Several others are earnestly inquiring the way.

In the Bible College this term we are having a series of Tuesday afternoon lectures given by various men of prominence in the Christian community. Rev. Keta Heshine has given two lectures on "The Value of Ministerial Work" and "Qualifications of the Minister." Mr. J. Merle Davis, of the Y. M. C. A., has given two lectures on "Industrial Japan" and "Industrial and Social Conditions in Relation to the Church." Bro. Erskine, of Osaka, will lecture once this month on "Christianizing Japanese Customs." The full course has not yet been arranged.

This term we are feeling very seriously the loss of Prof. Zenda Watanabe, who resigned from the O. T. Department to take a position in the Doshisha University in Kyote. In addition to his teaching Prof. Watanabe was very active in evangelistic work and gave the students splendid training along this line.

Two young men will graduate in June. Both are splendid young workers, spiritually minded and zealous for the things of the Kingdom.

CHINA.

THE SCHOOL FOR MISSIONARIES' CHILDREN.

NELLIE D. BUTCHART.

A long time has passed since I wrote to you last. Not being in the Mission work now, I supposed I had nothing of special interest to tell you. Then, too, everyone's thoughts are so absorbed in the war, I felt whatever I might write would be so insignificant and unimportant.

Still I am so well pleased and satisfied with the life and work here in Kuling for the children and myself, that I want to tell you.

Our school has had a most prosperous year. We have had a large increase both in the teaching staff and in the number of pupils. It thrills me to think what splendid training the children are getting. The teaching is first-class and the regulations of boarding school are so splendid for them. I do not know of any other place where they could get so well the benefits they got here. Seek the world over, they could not find a finer class of boy and girl associates. I feel that the Lord has been wonderfully good to us to put us here.

While I would prefer not to write about myself, I do want you to know also how God is blessing me with good health. I have not missed one moment from my classes or any other duties this whole nine months. That is more than any other teacher in the school can say. I hope I may continue such a record, that I may be of great help to the school.

Work has been begun toward erecting school buildings. We hope they will be ready for use a year from next September. We are now renting six cottages for living, and two halls for classrooms.

A VISIT TO CHUCHOW.

W. W. HASKELL.

We made our first visit to Chuchow last week. We were quite delighted with the environment of our prospective home in China. The beautiful little river running through the town, the quiet little lake just outside the wall, and the background of mountains off to the south and west all combined to make it a very charming place indeed. The little church, too, was as neat and nice as one could desire. But oh! the poverty of the people! The row after row of dirty, mud huts! But what is saddest of all, to think it has been necessary for our school work to be carried on in those dark, unsanitary, dilapidated mud huts with their rotting thatched roofs and uneven dirt floors and with a few old, shaky desks and stools. It wouldn't be so bad if the people never knew anything better but only a few blocks away is a government boys' school that is quite respectable. Some of the most vital lessons these people can be taught are lessons of cleanliness and sanitation. You see how impossible that is in a situation like this. However, I understand that we are to have a new building there in the not distant future, a fine piece of land having already been secured, so the future is bright even if the past is dark.

We are anxiously watching the INTELLIGENCER to see how the people are responding during these days of such trying circumstances.

AFRICA.

REPORT FROM LONGA.

E. A. JOHNSTON.

In the month nineteen teachers were sent out—fifteen supported by the Longa church—and in addition to supporting the fifteen there was money enough to send out several more. The rest are at work in new territory and are supported with money from home. Several more bright

young fellows will soon be ready to serve as teachers. For the last year the church has paid nearly three-fourths of the salaries of the teachers. There are two men that support a teacher.

The same month there were the largest number of baptisms since Longa began to support its own evangelist. The native offerings have been the largest ever, amounting to $216.90, an advance of over the offering of the previous year of over $40.94.

In December there were 386 medical treatments and nineteen baptisms. The offering for the month was $97.84. Of this amount $20 was contributed by a white trader.

A GREAT MISSIONARY CONFERENCE IN BELGIAN CONGO.

HERBERT SMITH.

The seventh and largest conference of Protestant Missions in Belgian Congo was held at Luebo from February 21 to March 3, 1918. It will be remembered that the last conference of this kind was held at Bolenge in 1911. It is, therefore, nearly seven years since the missionaries had an opportunity to gather together to discuss their work. The war has been the cause of this long delay.

Luebo is situated in the Kasai District on the Lulua River. It is a mission station of the Southern Presbyterian Church. Three mission steamers took part of the visiting missionaries to the conference. Those missionaries coming from the lower or upper Congo had the pleasure of going on either the S. S. Lapsley of the Presbyterian Mission, or the S. S. Livingstone of the Congo Balolo Mission, or the S. S. Oregon of the Foreign Christian Missionary Society. These boats meet at Kwamouth on February 9 and started up the Kasai the next morning.

To most of the visitors the trip was novel in many ways. In spite of the fact that some of the missionaries from lower Congo had been in the country for twenty years they had never been on the upper river before, much less on any of the Kasai River systems. Out of the whole party of twenty-nine to go up river only two, the captain and wife of the Lapsley, had been on the Kasai before. The tales of the Kasai River are many, and we were to see during the next thirteen days that they were based on facts. It was, therefore, under a great deal of repressed excitement that the Lapsley started out to pilot the fleet. The Congo waters were low and the Kasai waters were at a flood, so the mouth of the river was almost a rushing torrent. The Lapsley is a very powerful steamer. She was built especially for this river. The first steamer by the same name which was owned by the Presbyterian Mission was capsized and sunk not far from Kwamouth. The junction of the Kasai with the Congo is, therefore, a very dangerous place. The Presbyterian Mission has tried to build its present boat strong and powerful enough for all emergencies, yet when the Lapsley first entered these racing waters she was held still for several moments, just as if some giant hand had laid hold of her and was hindering her passage. Slowly, however, she gained her way by inches and then passed into quieter waters. The S. S. Livingstone came next. She was the smallest steamer of the fleet and her engines are good, but she was held likewise and only battled her way through after minutes of continued struggle.

Then came the S. S. Oregon's turn, and as some had expressed doubt whether she would go through or not, all eyes were turned upon her. Captain Edwards saw the difficulties of the other steamers, and as the Oregon was lying in a favorable place he put her nose into the stream farther up. This he knew he could do as the Oregon always responds to her rudders at once. Still we all waited with bated breath to see the result. She skimmed along just on the edge of the rushing waters and the up-river current. At the critical moment the helm went over hard and she swung to her task. One big wave came aboard, sweeping the deck, but the next instant she was into quiet waters, having been held less than either of the other boats. The wave did no harm except to wash the feet of Mr. Hensey, who happened to be on the lower deck at that instant, and to scare a few of the wood-cutters.

It took thirteen days to reach Luebo. Two Sundays, however, we rested at some lonely spot on the river bank and held services both for the missionaries and the steamers' crews. Many strange sights were witnessed. The river abounds in animal life. Hippopotami raised their great heads and opened their massive mouths to yawn. Crocodiles were seen daily, and one day we saw a great elephant taking his bath on a sand bar. He seemed to be quite unconcerned at our approach. He stood in water up to his knees and continued to shoot water over himself. As we got nearer he plunged

into deeper water and swam to a small island and landed just before we reached him, not two hundred yards away. He was there quite safe as none of us had hunting permit.

There were seventy-three missionaries present at the conference. These came from nine out of the fourteen societies working in Belgian Congo. Five missionaries of the Foreign Christian Missionary Society were present. They were Mr. and Mrs. Edwards and baby Donald, Mr. Hensey, and Mr. and Mrs. Herbert Smith. The following nations were represented: Swedes, Norwegians, Belgians, English, and American. It was a great sight to see so many missionaries together, but a greater sight was to see the fifteen white babies also present. Some of these had come back from furlough with their parents. Even in Congo civilized conditions are becoming possible and it is most earnestly hoped that the tropics will become more and more healthful for white people and especially for white children.

The size and power of the Luebo work was a surprise to everyone. More than 2,000 natives met us at the beach. One of our natives described that crowd as to be so many that they wiped out the earth entire. That is, we could not see the ground for natives. There are twenty-two missionaries located at Luebo itself, and thirty more at the other stations of the Presbyterian Mission. The streets of the Luebo village would reach for thirty-five miles if they were made into one straight line. The Mission runs a large farm, and in this time of need they grow nearly all their food. They conduct a large industrial department, which not only trains men and boys to useful employment but is also a very material help to the Mission itself in the necessary building programs. In this department they teach brickmaking, carpentry, joining, shoemaking, tailoring, ivory carving, and the running of a steam sawmill. A large hospital tried to do for the natives as much as a similar institution does in Europe or America. There is a large Bible school with 250 students, and a day school with 750 in attendance. The Luebo church itself has 8,800 members, and in the churches of the Mission there are 17,000 Christians, and besides this another 17,000 are inquirers. The church life abounds in the spirit of evangelism, many Christians preaching without pay, but a great regular staff of evangelists are employed by the Mission in order to make sure of the proper occupation of the field. It was most refreshing to spend twelve days in the atmosphere of so vigorous and successful missionary activities.

The growth of the work in the whole of Congo was likewise a marvel to us all. The work has nearly doubled itself since the Bolenge conference of 1911. Then there were forty-six Mission stations in Congo, now there are seventy-eight. Then there were eight Mission societies working, now there are fourteen societies. The number of Christians are now over 35,000. This development has come during these three and a half years of the world war.

Mr. A. F. Hensey, the retiring president, opened the conference and introduced the new president, Dr. Morrisen, of the Presbyterian Mission. The meeting started off on a high level and even with three meetings a day the interest was maintained until the very end. These conferences, of course, are held for their inspirational and educational value. It was a liberal missionary education to be there. Methods of work, things which make for success, problems common to us all were discussed each day.

The program dealt with such subjects as these: The Native Church at Work, Civil Law and Social Uplift, The Relation Between Roman Catholic and Protestant Missions and The Contrasts Between Their Methods, The Complete Occupation of the Field, The Proposed Training College for Upper Congo. Bolenge was suggested as a suitable place for such a school if it is ever started. All these subjects had many subdivisions, and very much information was given in the debates. The medical men had a session and gave many helpful suggestions. One of the very greatest needs presented was along the industrial line. One of the missionaries aptly remarked that fifty men who are trained to use their hands in the various trades can support both their preacher and their school teacher, but 250 Christians who have no trade would have great difficulty in supporting a preacher and could not help at all with a school teacher.

One of the very best things about the conference was the fellowship afforded by this gathering. The prayer meetings and the preaching services were most beneficial. The social times and the picnic will be a happy memory to all. The Presbyterian Mission most generously entertained the conference free of charge. With the number present and the length of the visit this was bounty very much appreciated.

The next conference is to be held at Brazzerville on Stanley Pool but in French Congo in November, 1921. It is hoped that Dr. Mott will be present both to speak at the conference and to visit the Missions of Congo. Our own secretaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions ought to do their best to be present at such a gathering.

TIBET.

THE WORK AT BATANG.

JOSEPHINE BAKER.

Just a brief summary of the events of the last three months may be of interest in case the other letters have been lost in the mails.

During Mr. Baker's five months' absence the Chinese Christians carried on all the regular church services as well as the mid-week meeting. They planned and took charge of the Christmas week services. Four days there was preaching twice a day. Church was crowded. Dr. Shelton and Mr. Ogden took their turns with the natives in preaching.

Shortly after Mr. Baker's return he baptized two of the head workmen in the rug industry. Both are excellent men.

The rug industrial work suffered a good deal from Mr. Baker's absence. It had not been developed far enough to be left under native control. Now more poor children have been taken in as well as old women and cripples. Last week we for the first time heard from our last year's estimates. We have had to meet the running expenses the best way we could. There are a good many orders from outside but the transportation facilities were and are so uncertain, if not altogether cut off. At present there are two loads on the way to Yunanfu.

The Tibetans and Chinese are having another uprising around Batang. It is said the Tibetans are planning to take Batang. If they come the Chinese are not strong enough to resist them. The Mission decided in any case not to leave Batang.

Mr. Baker has taken charge of the Tibetan evangelistic work. Every Sunday morning he uses the magic lantern to illustrate the lesson. Through the school we use the graded lessons, only all use the same kind. The adult mind is not very far above the children's. Have been having over one hundred in attendance.

We begin our annual meeting April 1.

BOOK NOTICES.

AFRICAN MISSIONARY HEROES AND HEROINES. H. K. W. Kumm, Ph.D. The Macmillan Company, New York. $1.25.

The heroes and heroines described are Perpetua, Cahina, Graham Wilmot Brooke, Bishop Crowther, François Coillard, George Grenfell, Ludwig Krapf, Mary Slessor, Alexander McKay, Bishop Tucker, Robert Moffat, and David Livingstone. The author has given his life to the redemption of Africa, and therefore is in fullest sympathy with the aims and purposes of the men and women of whom he has written. As a delineator of character and service Dr. Kumm is a master. In this work one will find much valuable information about Africa: its size, its wealth, its climate, and its people. It may interest some to know that Africa is far and away the richest of the five continents; that more than a third of the gold output of the world comes from one town in Africa; that the diamond trade of the world is controlled by the Kimberly mines; that in Africa coal and copper and tin and all the most valuable national products are found in abundance; that the finest cotton grows in Egypt; that Africa has room for a thousand million people; and that therefore Africa may be called "the Continent of the Future." This is a book to be read once and again.

The Student Volunteer Movement announces the publication of a new book, "The Call of a World Task in War Times," by J. Lovell Murray, at sixty cents, net, cloth. This is one of the most timely books of the hour. It is written especially concerning the world-wide enterprises of the Kingdom of God in war times and is written by a man who is thoroughly conversant with this theme.

Some of the questions answered are: "What kind of religion have we been developing at the distributing bases of Christianity?" "What part must Christianity play in the new internationalism?" "How has the war opened the doors for the Christian message?" "Why should the Christian church accept the evangelizing of the entire world as an immediate program?" "How are the forces of Christianity to be mobilized for such a task?" and other pertinent questions.

Orders will be received for this book by the Foreign Christian Missionary Society. Every pastor and church worker should have this stirring volume.

Missionary Workers!
and foreign mission subjects ever devised.

Write to-day for attractive, colored folder of our New Missionary Roll and Cards. The most effective means of teaching both home
STANDARD PUBLISHING CO., Dept. 54, Cincinnati, O.